hands of congregations and other associations subject to the ordinary law concerning associations; their membership is purely voluntary and not taken for granted on the basis of origin.

The voluntary character of a community is, however, no hindrance to the efficient organization of religious life. In the United States, in 1927, of 4,228,000 Jews, 4,077,000 lived in 871 places with organizations for Jewish worship, while only 151,000 Jews were scattered in 8841 places without such organizations. There were 3118 congregations, of which 1745 (56 per cent) had their own rabbis; in seven towns with a Jewish population of more than 20,000 each, the congregations united into local unions *(kehilloth).* In point of size the most important *Jcehilla* is that of New York City, founded in 1909. On the executive of the *Jcehilla* there are representatives of the congregations and of societies for Jewish welfare and education, as the activity of the *kehilla* extends to these matters. Thus duties which in other countries are assigned by law to the community have here been voluntarily assumed by it.

In most countries where the constitution of the Jewish communities is regulated by law, only one such community is recognized in each place, and all the Jews automatically belong to it and are liable to be taxed by it. In some countries *(e.g.* Prussia) a Jew is free to leave the

community without thereby seceding from Judaism. He then remains unconnected with any community, or is free to combine with other Jews in a new community, which, however, will not enjoy the same rights as that which has been officially recognized. Again, in Hungary, by the law of 1869, two Jewish communities, one Orthodox and the other Liberal, may exist in the same place, both enjoying official recognition; moreover, there are the so-called *status quo* communities which, in spite of the Act of 1869, have retained their original structure, and have joined neither the Liberal nor the Orthodox group*